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R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

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GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I: 3, 4.

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No. June, 1900. 6.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JUNE, 1900.

6.

QUESTIONS OF THE HOUR.

THE MISSION CONFERENCE.

Rev. J. M. Foster, Boston, Mass.

The Ecumenical Foreign Missionary Conference in New York City is the most perfect reproduction of the Day of Pentecost that the Church has enjoyed since the Holy Ghost descended, in the form of a rushing mighty wind—His diffusive, all-pervading presence: in the form of tongues—the instrument of preaching the gospel: cloven tongues of fire—His purifying, melting, beautifying work in human souls: and in the gift of languages, so that the Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and Judea, and Capadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and Libya about Cyrene, and strangers of Rome, Cretes, and Arabians—all heard the gospel in their several tongues, and the mastery of languages that is secured now with so much labor and time, was conferred by miracle, and the moment the missionaries arrived on a new field they were ready for work, the new language being supernaturally given. In our Conference the missionaries came from the four quarters of the world, speaking at least 600 different languages, which they have acquired by painstaking labor and application, and presenting the two loaves of a transformed church and state in every locality where they labor. Lev. 23:17. The language of Peter is appropriate for

this occasion: "Wherefore, being by the right hand of God exalted and having received the promised Spirit, he hath shed forth this which ye now see and hear."

1. This Conference demonstrates the exaltation of Christ. In giving His disciples the Great Commission, our Lord affirmed His universal dominion as the basis. "All power in heaven and in earth hath been given unto me; go ye therefore." During His life He demonstrated this. His commanding the winds and the waves of the stormy sea to be still revealed His power over the deep. The miraculous draught of fishes showed His control over all the creatures of the sea. His feeding five thousand with the five loaves and two small fishes discovered His control of the supplies of man and beast. The Roman soldiers, staggering and falling backward at His presence, and His passing through the midst of the mob, bent on His destruction, revealed His secret, invisible control over men. And the darkening of the sun, the earthquake, the opening of the graves of many and the rending of the rocks, as He hung upon the cross, revealed the presence of the God of nature.

But when He, after giving up the ghost upon the cross, and His lifeless body was laid in the tomb, against the door of which a great stone was rolled and sealed, and before which a guard of Ro-

man soldiers were placed, came forth from the grave without disturbing His grave clothes or removing the stone, or breaking the seal, or disturbing the soldiers, so that when the angels came and rolled away the stone the affrighted guards saw the tomb was already vacated and precipitately fled, His invisible control over all things was forever set at rest. His appearances to His disciples during the forty days between His resurrection and ascension convinced them that He was the ever present, unseen, Almighty King, who planned their lives, who would clothe them with power by His Spirit and direct them by His word, and through them establish His Kingdom among all nations.

This Missionary Conference emphasizes the Kingship of Christ. One hundred years ago, scarcely a foreign nation would admit the missionaries. Now every nation under heaven receives them. Good men differ as to the right of the United States to subjugate the Philippines, and of Great Britain to wage a war of absolute conquest on the South African Republics. But all recognize that the attention of the world is being directed toward these lands as never before, and the reigning Mediator is preparing the way by this strange work for the coming of His Kingdom of grace to the people there.

Mulford, in his book, "The Nation," has a chapter on "The Nation the Antagonist of the Empire." The Roman Pagan Empire fell before the national spirit of Northern Europe in 323. The Latin Christian Empire fell before the national spirit in the fall of Augustulus, the little Augustus, the last of the Cæsars, in 476. The Greek Roman Empire, founded by Constantine in 323, fell before the national spirit in 1453. "The Holy Roman Empire," founded by Charlemagne in 800, fell before the national spirit in 1806,

when Napoleon Bonaparte compelled Frederick II. to abdicate. . . .

E. Renan wrote a life of Christ in the form of a novel. He was of Jewish parentage. He was raised a Roman Catholic and educated for the priesthood. But he broke away. He could not, however, get away from the Jewish hierarchy, nor from the Roman Catholic system. And these appear in his book. But they are not the basis of Christ's Kingdom. He reigns by the Holy Ghost. His ascension to the throne was essential to the coming and work of the Holy Ghost. Jesus reigns by the Holy Ghost. In 404 He sent Calimicus, a Syrian monk, to Rome, who threw himself between the contending gladiators in the arena, and, though he was made the victim of popular fury, his death destroyed the vile system. He sent John Brown to Harper's Ferry in 1859 to deal the deathblow to the wicked system of human slavery. He is calling the United States Government to destroy the liquor traffic in America and Africa, and Great Britain to destroy the opium traffic in India and China. He is calling upon Great Britain and the United States to repudiate the proud pretensions of the Roman Catholic hierarchy and forbid them intermeddling with politics at home or in any of her dependencies. He is calling upon these two Christian nations to compel the Sultan of Turkey to protect the missionaries in their work and labor of love or else give place to a power that will. "He must reign until all His enemies be made His footstool."

II. This Conference establishes our Christian Revelation. The Old and the New Testaments are called the two covenants. The prophecies and types of the Old and the history of the New are the two sides of the arch, and Jesus Christ is the keystone. The feet do not slip, the middle does not bend. The word of the

Lord endureth forever. The "higher critics" have been attacking the Word with great violence; but they have injured themselves, the Word remains unharmed. There are 650 different theories of higher criticism, and 600 of these have been driven from the field by one critic assailing another, just as the Syrian and Moabite and Ammonite armies that came up against Jehoshaphat turned their swords against each other until not a man was left alive. The remaining theories will soon go the way of these. This Conference is a witness to the divinity of the Scriptures. "The words that I speak unto you, they are spirit and they are life." "The word of the Lord is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." In the beginning of this century the Bible was not translated into more than 50 languages. Now, it is all in 300 languages and parts of it in 600 languages and dialects. Then there were not more than 50,000,000 copies of the Bible. Now there are 250,000,000 Bibles. Then there were not 200 ordained foreign missionaries. Now there are 7,000 ordained missionaries and 35,000 helpers, all carrying this word of life to the perishing.

III. This Conference establishes the present power of the Holy Ghost in the Church. The morality of some men of the world is just as efficient for social purposes as that of many professing Christians. The devout spirituality of some Pagans is just as inviting to the natural eye as that of some believers. What is the difference? It is in the heart. The one is natural, the other is gracious. One is selfishness clothed artistically, the other is the life of God. Believers are planted into the likeness of Christ's death. They

are also planted into the likeness of His resurrection. "The love of Christ constraineth us, because we thus judge that if one died for all, then were all dead. And that He died for all, that they which live should henceforth live, not unto themselves, but unto Him that died and rose again." Believers are crucified with Christ. They are to the world as dead. It has no more power to influence them than a dead man. Believers are raised with Christ. A new life is given them, a real life that they are conscious of, a hidden life that while giving evidence of its presence is hid with Christ in God. "The secret of the Lord is with them that fear Him." Paul is called the fusile apostle. His soul was melted by the love of Christ and then poured into the mold of Christ's death upon the cross and His resurrection. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." "Now, if we be dead with Christ, we believe that we shall also live with Him. Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth he liveth unto God."

IV. This Conference is a promise of the triumph of the gospel over all nations. Heretofore, the ambassadors of Christ have proclaimed His prophetic and His pontific offices, but they have overlooked His kingly office. And so, while they have been seeking the salvation of individual souls, they have overlooked the fact that Christ means to save civil society. The fact is now recognized that the Christian life must have a congenial environment, and it can no more flourish in a worldly atmosphere than plants and animals from the tropics can flourish in the frigid zone. The believer cannot be his best self without the Christian home. Neither can he grow strong and pure except in a pure and

godly community. The Christian family and the Christian state are essential to the spiritual health of God's people. Rev. J. S. Dennis, in his work on "Christian Missions and Social Progress," clearly shows that nothing but the power of the Spirit of Christ can cast out the evil spirits that possess heathendom and make society pure and good. The truth is dawning upon the churches that the gospel is to save the nations as well as individual souls. And until this is realized there is no permanent work accomplished.

I am glad of the opportunity to offer without stint my tribute of respect to the missionary effort which has wrought such wonderful triumphs for civilization.

The story of the Christian missions is one of thrilling interest and marvelous results. The sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of men, carrying the torch of truth and enlightenment, deserves the gratitude and homage of mankind.

The noble, self-effacing, willing ministers of peace and good-will should be classed with the world's heroes. Wielding the sword of the spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease, and danger, and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. "Away with the word in such a view and with such a thought," says David Livingston; "it is emphatically no sacrifice; say, rather, it is a privilege."—*McKinley*.

V. This Conference emphasizes the unity of Christ's Church. The representatives of all the Reformed Churches in every land join hands, actuated by one purpose—to serve the Lord Christ. This will lead to inquiry as to the Scriptural basis of organic union, and the scriptural conditions of worship. It may be expected that these inquiries will bring all up to the high attainments of the First and Second Reformations. And then the testimony of the Reformed Presbyterians will be vindicated.

A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the brush the sense of numbers is lost. It greatly strengthens the soldier and quickens his pace when he advances to battle, if a glance to right or left reveals many pennons, and a marshaled host moving under one great leader to execute a single battle plan.

During the Atlanta campaign of our civil war the marching and fighting had been largely in the brush. Sometimes in an advance the commander of a regiment could see no more than half of his own line, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion was making an unsupported assault. The extended line, the reserve, were matters of faith.

But one day the advancing army broke suddenly from the brush into a savannah—a long, narrow, natural meadow—and the army was revealed. From the center, far to the right and left, the distinctive corps, division, brigade, and regimental colors appeared, and associated with each of these was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step. What the savannah did for that army this world's conference of missions should do for the Church.—*Harrison*.

NEWS OF THE CHURCHES.

ABROAD.

SUADIA, SYRIA.—Miss Cunningham sends, under date of April 2, the following items:

Mr. Stewart came on Wednesday and we had our Communion yesterday. A time of refreshing and much joy, although we were in sorrow of heart at the loss of one of our members, who died on Saturday. Her husband's friends, and especially her mother, who lived with them, persuaded her before she died to return to the Greek church, and she was buried by them. It is easy to overpersuade one when they are worn out with pain and weakness and we grieve that it should have occurred, and more so that they tried to hide it from us up to the last moment. I only knew of it when she was unconscious. We had an addition of four at our Communion, the wife and daughter of one of our members, and two of the school girls. They were young, but had the full approval and consent of their parents, who are both Armenians. Otherwise I would have advised them waiting. Another girl was most anxious, but I thought that as she was young and had not had the consent of her people it would be much better for her to wait. I trust these girls will be kept by the power of God and shinc for Him in this dark land. Everyone was glad to see and welcome them. We have great reason for thankfulness when we see the children coming to Jesus. We are few in numbers but God can make use of the few to reach the many, and if Syria is to be won for Christ, it will have to be by the Syrians. Last night when I was talking to the teacher in the Girls' School she said, "I think I could die happy if only my mother would give up her idols. I never cease to pray for her, but she seems as

firmly wedded to them as ever." I said, "Go on praying, my child, and believe, and without a doubt God will answer. He is the prayer-answering as well as the prayer-hearing God, but His time is best. He knows just when to send the answer, only believe." I believe her to have been the means of leading these children to Jesus. When I said this to her, she replied: "Oh, no; I have prayed always that God would grant you to see the fruit of your labor amongst us, and God has graciously answered and I am so glad." I said, "Well, then, take that as an encouragement to go on praying for your mother." We are all well and the work is as usual.

CYPRUS.—A letter from Rev. Henry Easson, dated April 5, contains the following item :

From donations reported among the contributions for this year we have bought a lot for a cemetery, adjoining the English Cemetery. We bought it from the government for £5. It will cost at least £20 more to put a fence around it, and for that purpose we already have a little over £3.

In some of our letters we have said that there was no cemetery here in which we could bury our dead in our own way. The Americans could be buried in the English Cemetery by having the English Curate, or some one else authorized to do so, read the English service, but no natives are buried there. In the Greek Cemetery we could have our native members buried, but only with the Greek service. So we decided to have a place where we could bury as we pleased. The lot is paid for, and we will trust the Lord for the fence.

MADAGASCAR.—"It is becoming clear to us," writes Mr. Thorne, of Ambohipotey,

“that the changes are not all for the worse. A very violent storm has, indeed, passed over the country, but now that we begin to take stock of our losses we see that what has perished was mostly very perishable and not greatly to be regretted, while all that is essentially good has remained. We have many things to encourage us just now—the steadfastness of most of the Christians in our congregations, the improved moral and spiritual tone of the Church in consequence of the sifting, and the growing liberality of those who remain. Now that the people are free from fear, the attendance on Sabbaths, both in town and country, is increasing, and there has lately been great activity in repairing and rebuilding chapels in many places, in spite of the greatly increased cost of the work. In Tananarive there has never been so many scholars in higher Protestant schools as now. Ambohitovo leads the way with more than 600 boys; our High School has more than 300; what was formerly the Palace School has about the same number; and what used to be our Normal School, is now a High School with 200 scholars. The new Normal School of the Paris Mission has about 40 pupils. Of girls’ schools, the largest are the L. M. S. Central School, with over 360 scholars, and the Friends’ School, with a somewhat smaller number. The Paris Mission has two smaller Girls’ Schools and a Boarding School.” . . . Mr. Thorne goes on to express his regret that the state of the “congregational” schools is not equally satisfactory. “Except at places where there is a resident missionary these schools have declined both in numbers and efficiency. It is very important, therefore, that we should resume charge of the congregational schools in our own districts as soon as possible.”—*The Chronicle, London.*

AFRICA.—Of course the conflict in South

Africa has seriously affected the territories of Khama, the Christian king, who rules in a region west of the Transvaal. It is reported that the Boers of the Transvaal informed Khama that they were not fighting against him or his people, but against the white man, and that Khama replied to them, “I am a child of the Queen. The white people are my care and if any armed force whose object it is to kill these people crosses into my country, my guns will speak.” It was reported at one time that some of Khama’s men were engaged in a conflict but no definite account has been received. Rev. Mr. Williams, of Phalapye, however, writes that the work is very much disorganized and that while the schools and the Sabbath services are maintained, the attendance is small, but a prayer meeting is held every morning and evening to pray for peace.

The London Society is now having good schools in its mission in the interior; one missionary at Fwambo reports that an industrial department has been established by which all the working expenses of the station will be more than supplied. The Rev. Mr. Johnson reports as follows in the “Chronicle:” “The work of the past few months has been so encouraging that I would not willingly exchange this sphere of labor for any other in the whole world. During this season I have induced four chiefs to build schools (and in one case a teacher’s house also) in their villages, without a penny of expense to the Society. I have established regular preaching work in nineteen villages, whilst in the Liendewe Valley (upwards of twenty miles from Kambole) I have conducted 145 services during the last six months.”—*Missionary Herald.*

PACIFIC ISLANDS.—The American Board thus reports in its annual survey of its missionary work:

The annexation of the Hawaiian Islands

to the United States has given an impulse to all activities in the islands which is definitely felt in Christian life and work. An effort has been launched, with good hope of success, to provide an ample endowment for the North Pacific Missionary Institute, where men of three different nationalities are trained for the ministry and for missionary service. Work in behalf of the Chinese and Japanese in the islands is carried on upon a larger scale and in a more systematic way than ever before. Gifts for the missionary work of the Hawaiian Board at home and abroad have been received in unusual amounts; and the spirit in the Hawaiian churches which more than a generation since led to the inception of missionary labors in Micronesia and the Marquesas Islands, revives and reaches out toward the Ladrones, Yap and the Pelews, and even to Mindanao of the Philippines.

The event of the year in Micronesia is the ending of the Spanish occupation of Ponape and the transfer of the Carolines to the German Empire. This undoes, as far as that can be, the events of 1887 and 1890, which banished the missionaries from Ponape, and opens the way to the immediate and energetic reoccupation of this island as a station of the Board. Frank and full communication with the German Embassy at Washington gives assurance of friendliness to the missionary enterprise; and the good offices of our government have been successful in securing German protection and favor to legitimate missionary efforts on Ponape and all the other islands of the group.

From Ponape we have tidings of 360 Christians, with Henry Nanpei as their leader, faithful amid the enticements and corruptions of Spanish priests and soldiers, all of whom will joyfully welcome the resumption of missionary residence and labor there. The story from the

islands already occupied is cheering. There is better order in the Gilberts, the native leaders are beginning to render excellent service, and the influence of the English government is helpfully felt in repressing disorder and favoring schools. In the Marshalls the work pursues an even, prosperous course, with increasing numbers in church and school, and great demand for the Scriptures and hymns in the native tongue. In both these groups Roman Catholic agencies are at work, rather to proselytize those who are already in the mission churches and schools than to enter new fields and win converts from paganism. The situation on Ruk and the Mortlocks is more encouraging than it was a year ago and many new openings are found. The strange spectacle of Mr. Snelling's antagonism to the missionary work which he was sent out to promote still continues and often works confusion and disaster in the minds of the simple natives.

The time seems to have come for a forward movement in this mission; the Ladrones lie near at hand with the American flag flying at Guam; Yap, long desired as a mission field, solicits our efforts with an unusual emphasis; and Ponape once more is open to our missionaries and their work.

INDIA.—*The Indian Spectator*, a non-Christian paper, has this to say of missionary work in India:

Whether by virtue or by necessity, the Indian people have acquiesced in the policy of a fair field for all faiths, and in the case of the Christian missions, they have even learnt to value them for the wholesome moral influence which they diffuse all around. The majority of conversions excite little interest and less comment. They are drawn from classes which simply do not count in the social life of the country. When, however, the rare conversion takes place of a member of

what, for convenience sake, may be termed the higher classes, there is generally some heat and excitement, a little episode in the courts, and then things settle down and become quiet once more. We absolutely subscribe to Lord Lawrence's opinion that "notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined."

. . . "To the case-hardened bureaucrat as to the soulless adventurer, the pure-living, self-denying padre is an eyesore. His very existence is a standing protest against the kind of existence led by too many lay Englishmen in this country. In times past the missionary has many a time stood up against the extortions and unrighteous practices of the officials of the East India Company. Even at the present day the revenue and police officials in many an out-of-the-way locality are kept moderately straight by the presence of a mission in the midst of the population. Men who are accustomed to regard this country and its people as made for their comfort and convenience, cannot be expected to feel kindly towards persons who seek to serve and not to be served."

BURMA.—Put together New England, the Middle States, Ohio, Indiana and Illinois, and you have a territory about as large as Burma.

Its population is not known; no exact census being possible; but is probably from ten to twelve million.

There are four great peoples in Burma—divided up, however, into many smaller races and tribes.

First, the Burmans proper; second, the Talaings; third, the Shans, and fourth, the Karens.

The Burmans are the chief factors in the population. There are more than six millions of them.

They make the best Christians when

converted, but are among the hardest heathens in the world to convert. They are mostly Buddhists, and "strong in the faith"—being great controversialists.

The Talaings are a subject-race, conquered by the Burmans about two hundred years ago. They are also mainly Buddhists, and not much has been done with them by missionaries.

The Shans have had some missionaries among them, but not much has been done among them in the way of conversion, although many attempts have been made and several missionaries sacrificed their lives in their country. They are also Buddhists.

The fourth, or Karens, are the star people, so far as receiving the Christian faith is concerned.

They are of a more docile and tractable disposition than the others mentioned, and more easily approached by missionaries.

Their native religion is not Buddhism, but nat or demon-worship. They fear the evil spirits, and make sacrifices to propitiate them.

Many Christian villages have been formed among the Sgau and Pwo Karen tribes.

There are now living about 28,000 Christian communicants among them.

There is no race upon the earth that shows more disposition to itself support the missions that are established within its borders.

Somewhat allied to the Karens, in similarity of demon-worship and some other particulars, are the Chins and Kachins—wild hill tribes—who are now receiving missionaries kindly.

Burma knew nothing of Protestant missions till 1807, when Messrs. Chater and Mardon, English Baptists, began work at Rangoon. That place was then a dirty little town of 8,000 inhabitants; it now

has 150,000, is well built of stone, well drained, and a beautiful city.

Various attempts were made to supplement these efforts before the arrival of Rev. Adoniram Judson, in 1813.

This event marked the beginning of an earnest and persistent missionary effort in Burma, which has continued to the present time.

Following are the principal missionary stations in Burma:

Rangoon (above mentioned), the capital of British Burma, and situated upon the Rangoon River, a branch of the celebrated Irrawaddy. It has an immense trade—its harbor being able to receive the largest of ships. It has thirty-six missionaries and 203 native helpers.

Maulmien is the principal city of Tenasserim Province of British Burma, and in the midst of the most beautiful scenery. Its principal commodities of trade are teak, rice and ivory. It has thirty-two missionaries and 107 native helpers.

Tavoy, on the Tenasserim River; this is the place where the Karen Mission was first started. It has 13,172 inhabitants, six missionaries and thirty-five native helpers.

Bassein is on the Bassein River, and has a population of 28,147. Its largest trade is in rice. It is a hundred miles west of Rangoon. It has eight missionaries and 325 native helpers.

Henzada is on the Irrawaddy River, a hundred miles northwest from Rangoon. Its population is 16,724. It has eight missionaries and 142 native helpers.

Toungoo has a population of 17,199, and is noted for its trade in timber, earth-oil, salt rice and lacquer work. It has 21 missionaries and 261 native helpers.

Shwegyin has 8,756 inhabitants. It is on the Sitang River, one hundred miles northeast of Rangoon. It has four missionaries and seventy-two native helpers.

Prome is on the Irrawaddy, 160 miles northwest of Rangoon, connected with it by a railroad. It has 30,000 inhabitants, two missionaries and ten native helpers.

Thongze is midway between Poorne and Rangoon, on the railroad above mentioned, and has a population of 2,257, and two missionaries, also nineteen native helpers. More Buddhist priests have been converted in this town, than in any other in Burma. Some of them have become Christian preachers.

Tharrawaddy is on the same railroad, two and a half miles north of Thongze. Evangelistic work is carried on there by the (native) students of the Insein Theological Seminary. It has one missionary and forty-three native helpers.

Zigon is a small town, for a long time with only one missionary, and she a brave woman, living alone so far as white people are concerned, but surrounded with faithful converts. There are now four missionaries and thirteen native helpers.

Bhamo is on the Irrawaddy, 180 miles from Mandalay. It has 8,000 people and nine missionaries, also nine native helpers.

Maubin is thirty miles west of Rangoon; its population is 5,327, and it has five missionaries and twenty-nine native helpers.

Mandalay is the capital of Upper Burma, and has 188,815 population, eight missionaries and twenty-four native helpers. Every effort put forth here has its effect throughout Burma. This field includes the sites of the cities of Ava and Oungpenla, where Judson suffered his terrible imprisonment; a city of historic interest and of immense importance. It is connected with Toungoo and Rangoon by a railroad.

Four small but very important stations are Thayetmyo, Myingyan, Pegu and Sagaing. Together they have eight missionaries and fourteen native helpers.

Insein is nine miles north of **Rangoon.**

Here is located the Baptist Theological Seminary, where are trained preachers and pastors for all the races of Burma. Most of the teachers in the seminary are natives. There are six missionaries in the place.

Mone and Thibaw are two of the largest towns in the Shan States. They have such fine hospitals as to have gained the esteem and favor of native rulers. These towns have nine missionaries and seventeen native helpers.

Within a mile of the boundary line of China is the town of Namkham. This town also has a missionary hospital, at which were treated 3,785 patients in one year.

The most northern mission in Burma is Myitkyina. Its work is among the Kachins, who are very numerous on the mountains, reaching over into Assam. It has two missionaries and three native helpers.

Haka is 6,000 feet above the sea. It is the nearest station on the way to Assam, and one of the latest thus far opened, with two missionaries.

As a summary of the preceding paragraphs: The total number of missionaries in Burma is 161; of native helpers, 1,496; of entirely self-supporting churches, 501; of partially self-supporting churches, 95; of church members, 38,468; of Sabbath school membership, 18,070. There are 339 schools, entirely self-supporting; and the amount of native contributions for educational and religious purposes for the year 1898 was \$32,960.—*Leaflet.*

AT HOME.

ALLEGHENY.—The Board of Superintendents of the Theological Seminary met in the Hall on May 1 at 9 A. M. Dr. Sommerville and Mr. W. T. Miller were not able to be present and Mr. David Boyd was detained at home on account of sickness. The death of Elder John Hunter was announced. The officers and Dr. McAllister were appointed a committee to

prepare a suitable minute. All the students, nine in number, were present, and delivered discourses, except Mr. McKnight, who "left April 12, going to the assistance of the family at home, whose dwelling had been destroyed by fire."

The examinations and discourses were all sustained. Diplomas were awarded to Messrs. Irving Aiken Blackwood and Stephens Waldo Stevenson. Certificates were given to Mr. Robert Clarke, of Philadelphia Presbytery, and to Mr. James Thompson Mitchell, of Pittsburgh Presbytery, the former having been in attendance at the seminary two years and the latter three. An order was given on the treasurer for \$60.75 for payment of lessons in elocution taken by the students.

The students of the first year are Wilbur John McBurney, Hugh McCarroll, Edward Love McKnight, Herbert Bratton McMillan and Wilmer George Robb. The public exercises were held in the Central Church. On Tuesday evening Rev. W. J. Coleman, for the Mersina Congregation, presented to the seminary a portrait of our late missionary, the Rev. D. Metheny, M. D. Dr. Stevenson accepted for the Board, and Professor Willson, in his remarks, represented the seminary.

J. W. SPROULL, Sec.

BLOOMINGTON, IND.—The Lord's Supper was dispensed in this congregation on the first Sabbath of April. The weather was pleasant and attendance at the services excellent. There was an accession of four. The congregation shows its appreciation of its pastor by increasing his salary one hundred dollars and giving him a vacation of four weeks. It has an aged people's home of its own. The deacons have rented a four-roomed house, pleasantly located, in which two of their members live and are cared for. The Indiana University, with an enrollment, it is claimed, of a thousand students, is

located in Bloomington. Brother Blackwood is availing himself of the opportunities it furnishes for improvement, and is taking the course in philosophy. This congregation does not use the tokens.

J. W. S.

David B. Latimer, a trustee of the congregation and a Sabbath school teacher, died on Saturday, March 17, 1900, and was buried the following Tuesday. Rev. J. R. Latimer, brother of the deceased, of Rose Point, Pa., came on for the funeral, and assisted the pastor in conducting the services. He also preached a very comforting and touching sermon for us on the following Sabbath. Mr. Latimer was in the prime of his usefulness and he will be greatly missed in his home, church and community.

We held our Communion on Sabbath, April 1. Rev. Dr. J. W. Sproull, of Allegheny, Pa., assisted the pastor. His work with us was very encouraging and helpful, and did us good.

Rev. J. R. Latimer remained over for the Communion and to visit friends. He gave some assistance. There were four accessions, one from the "Christian" church, and three young men by profession.

Our two mission Sabbath schools are doing good work. Our Christian Endeavor Society is starting another one.

R. M. BLACKWOOD.

CEDARVILLE, O.—April 2 was Communion Sabbath in this congregation. The weather was all that could be desired, so was the attendance at all the services. There was an accession of two. Our young brother, Wm. Sanderson, has the esteem and confidence of his members. His interest in everything that relates to the general welfare is appreciated by the citizens. This congregation dispensed with the use of the token years ago. The arrangement for the en-

tertainment of Synod will prove very satisfactory. All delegates will be boarded and lodged in the town at \$4 a week. The large hall has been secured for holding the sessions of Synod. Cedarville is one of the towns in which "the curfew tolls." After 8:30 P. M. children and suspicious characters are not allowed on the street. This will, however, not affect the members of Synod. J. W. S.

CENTRAL ALLEGHENY.—Rev. R. C. Montgomery assisted at the communion in the Central Allegheny Congregation on the last Sabbath of April. The day was pleasant and the attendance excellent. Our brother's plain, practical and earnest presentation of the truth gave much satisfaction. There was an accession of six. The congregation has never enjoyed a more delightful communion season.

Mr. Robert Clarke will have charge of Compromise Street Mission during the months of May and June, and Mr. W. J. McBurney, of Spring Garden Mission, during the Seminary vacation.

J. W. S.

CINCINNATI, O.—The ladies of the Cincinnati Missionary Society desire to express their sincere love and abiding affection for their late pastor, the Rev. J. C. Smith, the memory of whose kind and tender heart will always remain with us.

Resolved, Whereas it has pleased God to remove him to a higher sphere of service, we desire to bow in submission to His will, in that He has taken him to be with Christ, which is far better.

Resolved, That we will strive daily to imitate the kind, patient, sympathetic and nobly forgiving spirit of him, who no longer leads us, but whose prayers will still follow us, and will be answered as the years roll by.

Resolved, That we be admonished by the Providence, which has cast such a

dark cloud over us, but from behind which, we know, the face of our Gracious Father will presently shine.

Resolved, That we extend to the bereaved widow and children our deepest sympathy, and trust they will always find comfort in remembering that all things work together for good to them that love God.

The Young People's Society of Cincinnati Congregation desire to put on record an expression of esteem for the memory of our beloved pastor, Rev. J. C. Smith, who departed from us Monday evening, March 12, 1900.

We were all greatly surprised to hear of his sudden death, but it is a matter of thankfulness that he was permitted to fill his place almost to the very end of his life.

Resolved: First—That we feel most keenly our great loss in his death, but would bow in submission to the will of Him who doeth all things well, and in our sorrow take comfort in the assurance that that which is our loss is his eternal gain.

Second—That we shall greatly miss his wise counsel, advice, sympathy and labor in every cause pertaining to our work. As a society we shall ever cherish his memory, endeared to us by those graces which adorned his character and shone so brightly in his intercourse with us, and clearly manifested to the world that he had been with Jesus.

Third—That we extend to the family our sympathy and pray that in their bereavement they may see the hand of a loving Father, and realize that he has gone to receive his reward and an eternal inheritance.

MISS ALICE CALVERT,
MR. J. B. POOLE.

NEW CONCORD, O.—Annual report of the L. M. S. of New Concord Congrega-

tion: As we come together to-day to begin the work of another year, perhaps it would be well for us to look back over the past and see what has been accomplished. The time for our annual meeting being changed from January to April, our report will be for the last fourteen months, during which time our society held fourteen regular meetings and one called meeting, all of which have been well attended. Each meeting was opened with a Bible reading conducted by the members alternately. This was followed by the regular business of the Society.

Each month a Volunteer Committee, consisting of three of the members, visited the sick and aged, not only in our own congregation, but in our village and community; also a Welcome Committee appointed by the president every three months to welcome strangers who come into our church to worship with us. These committees report much benefit derived from their work. The angel of death has entered our midst and taken from time to eternity three of our co-workers, Mrs. I. Stewart, Mrs. Wallace and Mrs. Mary Stewart. Although we miss them here in our work, yet we rejoice to know that our loss is their gain. We have lost one member by removal to another congregation, making a decrease of four members. But we have been encouraged by receiving four new members into our ranks, making our membership thirty-four. We have been encouraged and our sympathies aroused by frequent letters from the missionaries. The Lord has blessed us by sending to us a pastor and wife to be our leaders, who have encouraged and helped us in our work for the Master. To keep the work always before us they have placed in our church a map of the Foreign Mission, with the names of the missionaries in the different mission fields attached, and asked us to

pray for them personally. We have had the presence and help of Miss Joanna Speer, from our Indian Mission. Our treasury has been supplied, and our treasurer's report will show where we have tried to lend a helping hand. These things we have done by God's help and hope to be able to accomplish more in the future.

MRS. J. R. WILLSON, Pres.

ETTA JAMISON, Sec.

Treasurer's report for the year 1899 and until April, 1900:

Receipts	\$3.10
Regular fees	33.80
Donations	8.65
Money raised by other sources....	39.95
	—————
	\$85.50

DISBURSEMENTS.

For secretary's book.....	\$ 0.45
To help furnish beds for Cache Creek Mission	6.00
Repairs on parsonage	5.00
To chairman or repair committee on R. P. Church.....	65.55
	—————
	\$77.00
Balance on hand.....	\$8.50

MRS. REBECCA ROBB, Treas.

NEW YORK.—The Ecumenical Conference on Foreign Missions, convened in New York, Saturday, April 21, has passed into history. Alike in attendance and in spiritual power it surpassed the highest expectations of those who, for nearly four years, had been laying plans and making preparations for it. Some idea of its magnitude may be gathered from the fact that there were present about 1,500 delegates and 600 missionaries, representing 115 Boards and Societies, and 48 countries, besides a multitude of visitors. In Carnegie Hall and churches in the vicinity, 75 meetings were held, with an estimated attendance of 163,000 people. The au-

diences, morning, afternoon and evening, were full of enthusiasm; the central idea in every address was the glory of God in the salvation of a perishing world, and during the ten days there was not one word spoken that indicated rivalry in missionary service. Evidently Jesus was "in the midst."

The Conference was a living picture of oneness in Jesus Christ. It showed very clearly that underlying denominational attachments there is real unity, and that rising above them and giving them their beauty and strength there is common loyalty to Jesus Christ. It also foreshadowed a day, not very far away, when there shall be purer love and closer fellowship among the followers of Christ, because through a fuller manifestation of His enlightening and quickening Spirit there will be a more marked likeness of Himself. The result will be a union of the sacramental hosts of God, before which the forces of evil shall fall and all peoples shall confess the supreme Lordship of King Jesus. A united Church, loyal to the crown of its Redeemer and Head, means the conversion of the world.

Two excellent papers were read on Missionary Comity, from each of which we make a brief extract that our readers may understand the meaning of that popular phrase. In his paper on "Comity and Division of Fields," Dr. Sutherland, Secretary of Missions for the Canadian Methodist Church, said among other things:

"It should also be understood that the advocates of an enlarged measure of comity in foreign mission work are not aiming at a comprehensive organic union of Protestant churches at home, or even abroad, but only at such mutual adjustment of plans and distribution of territory as will result in efficient work, rapid extension and economical administration.

However much we may seek to minify the differences which separate the great divisions of Protestantism, it still remains true that each division stands forth as the exponent of certain aspects of truth which it regards as fundamental; and it would not be reasonable, nor in accord with Christian charity, to expect men to surrender, at a word, even methods which they deem important, much less principles which they hold sacred. It is believed, however, that without the surrender of principle it is quite practicable to substitute co-operation for competition in the foreign field, if not in directly evangelistic work, at least in those undertakings in which concentration tends to efficiency, such as printing and publishing, hospitals and higher education.

* * * * *

"A quarter of a century ago it was only an occasional voice that could be heard echoing the sentiment of Dr. Duff denouncing rivalry and pleading for comity; but this was not because the missionaries were opposed to a policy of comity and mutual helpfulness, but because few of them had come as yet into personal contact with the evils arising from the undue multiplication of agencies and the organization of rival churches.

"Among the principles to be kept in view are the following:

"First—That the supreme aim of all missionary effort is the establishment and extension of the Kingdom of God among the heathen, hence everything which does not contribute to this end should be studiously avoided.

"Second—That in prosecuting this aim each mission has rights which every other mission is bound to respect, and the measure of that respect is indicated by the golden rule.

"Third—That rivalry in the Lord's work, or striving against each other, is

altogether foreign to the spirit of the Gospel.

"Fourth—That wasting resources is as much to be deprecated as hoarding them.

"But there are other directions in which practical comity may be worked out in a more definite way:

"First—Printing and Publishing Interests.—On the very face of it it is vastly cheaper to equip and maintain one printing and publishing house than two or three, and where one mission has established a press sufficiently equipped to do all the work required by the various missions, it should be an understood principle that no other mission should enter the same field.

"Second—Hospitals and Dispensary Work.—Even in large, populous centers, one commodious hospital well equipped and well manned with outlying dispensaries, where really needed, would be far better and would do far more efficient work than several half-equipped institutions could possibly do.

"Third—Higher Education.—Here, if anywhere, the principle of co-operation should not be difficult of application. There is no sectarianism in mathematics, and it would be difficult to import denominational peculiarities into the classics or the sciences. Even in theology a point in comity may be reached where it will not be necessary to have separate theological schools for every denomination, but where we shall have at least partial co-operation.

"Fourth—The Division of Territory.—It should be an understood principle that where a town or village is so occupied that the religious needs of the people are fairly well provided for, other missionaries shall refrain from entering in; and even where there is room and need for additional workers there should be consultation as to the ability of the existing mission to provide reinforcements; and only in case of its

inability to do so should another mission feel justified in planting a station.

"Fifth—The Employment and Remuneration of Native Helpers.—Comity demands that the agents of one mission shall not offer inducements to the native helpers of another mission to change their church relations, either by promise of preferment or higher pay."

Similar were the sentiments of Dr. H. M. King, chairman of the Baptist Missionary Union, when discussing The Spirit and Limitations of Missionary Comity:

"The spirit of comity does not necessitate or contemplate any organic union of churches under one particular form of government or one prescribed ritual of worship. Differences in policy must be left to the decision of an intelligent and conscientious interpretation of Scripture. The outward forms of worship must be determined by the tastes and convictions of the worshipers. Compulsory conformity is neither desirable nor possible for any length of time. The enlightened spirit is free and demands freedom in administration and freedom in expression, subject only to the laws of Christ.

"Comity implies a lack of uniformity, but insists upon living and thriving and triumphing in the midst of it and in spite of it. It holds fast to the great underlying unities and derives its strength and its sweetness from these."

Not a few seemed to feel that the speedy evangelization of the world demands not merely comity, but a federation of the churches for missionary work, and with this view we are in thorough sympathy.

We have not space to give even a summary of the other admirable papers read at the Conference, nor would it serve any good purpose to do so, as a report of the proceedings in two handsome volumes is offered for one dollar, to any one ordering it before the first of July.

On the two Sabbaths of the Conference the pulpit of Second New York Congregation was occupied by prominent missionaries. On the morning of April 22, the venerable Dr. John G. Paton preached on the great commission, illustrating his subject from his own thrilling experiences in the New Hebrides. At the close of the service a voluntary offering was made of \$225, and a diamond ring, which will be sold for the benefit of the mission that he represents. In the afternoon, Rev. William Jessup, of Zahleh, Syria, gave a most interesting and instructive address on Syrian missions. The next Sabbath, Dr. Robert C. Beebe, president of the Medical Missionary Society of China, related "incidents in medical mission work," which clearly indicated the value of medicine as an evangelistic agency in the forenoon, and in the afternoon, Dr. L. M. Scudder, of Southern India, delivered a discourse of intense interest on "Contrasts Between the Hindoo and Christian Religious Life." The Christian courtesy of these brethren enabled many who could not attend the meetings during the week to share in the feast of fat things provided by the Ecumenical Conference.

WALTON, N. Y.—Our communion was held on the first Sabbath of May. We had good weather and enjoyed a most pleasant communion. Rev. R. J. Gault assisted. He preached with earnestness and power. Eight names were added to the roll: six on profession of faith in Christ and two on certificate, one from a sister congregation, and one from the United Presbyterian Church. There were two baptisms, one of them an adult. We feel greatly encouraged. R. C. REED.

WILKINSBURG, PA.—At Pittsburg Presbytery, May 8, a call on Rev. W. M. George from Beaver Falls Congregation was sustained and ordered to be forwarded to N. Y. Presbytery for presentation.

MONOGRAPHS.

DR. PATON'S APPEAL TO AMERICA.

The rum and ammunition questions are burning subjects in our New Hebrides Mission, as much demoralization and many deaths are caused by them among the remaining savage cannibals, of whom there are yet 40,000 or 60,000 on the group. A rifle is a dangerous weapon in the hands of an irresponsible cannibal at all times, but much more so when his reason is dethroned by intoxicating drinks. Not a few of the white traders on our group have also shot each other when under its maddening influence. At one of our mission stations on West Tanna the great war chief of some four thousand of its savages, after his conversion, came to the missionary and implored him to go and help him to plead with the American trader living on the shore there not to sell his men intoxicating drink, because under its influence they did shocking things, and he had no power to prevent them. "Oh, missionary," he said, "it's making havoc of my people. Why do white men give our people the white man's fire-water to destroy them?" At that station two little girls were shot dead, two men were shot dead, a Christian trader had a ball sent through his leg. The missionary had, when at a heathen village trying to arrange for settling native teachers there, two or three balls shot at his head, by the first; the war chief, a Christian, sprang between the missionary and the rifle and gave his own life to save the missionary whom God had used in His conversion. When dying, as the ball had gone through his body, he said: "Don't weep; I am happy; Jesus died for me. I am suffering great pain, but it's nothing to what Jesus suffered when He died on Calvary for me, and as Jesus has permit-

ted this, it is good that I should suffer and die for the dear Lord Jesus. There is to be no fighting or revenge for my death. Cling to the worship of God and help the missionary. I'll soon be with Jesus, and wait to see how many of you, my people, will serve Jesus and be faithful unto death and meet me again in Heaven with Jesus." So he died, and with much wailing they laid him in the grave near a church he had been a chief instrument in building. By last mail from Australia and the islands, via Vancouver, a letter was published, avowedly written by one of our missionaries, stating that he and an American missionary named Fielding, born in Ohio, went inland to conduct worship at a village, where the savages discharged a rifle at him, which he avoided, and the next was sent through Fielding, the American missionary; a teacher was also murdered, and our missionary and his party were forced to remain under a guard and see the savages cook and devour the bodies of the two murdered men, knowing they were kept there for a similar feast next day, but when the morning came the older men urged to let the others go, as they feared a severe punishment for what they had already done—so they let them go. The ammunition and intoxicating drink so used were given the natives by an American trader living there, as no other is near from whom they could get them.

By the teaching of Jesus and the Holy Spirit's power God has given our mission about 18,000 converts, 3,000 of them church members, and of them 300 native teachers and preachers of the gospel. In every Christian family worship is conducted morning and evening daily, and the Divine blessing is asked on all meals. The Bible is translated, and printed by our



Yours in Christian love
John C. Paton

mission in 22 different languages, and read by the natives in our 300 schools, and in their homes.

It pains us to see our work hindered among our remaining savages, and our lives and the lives of our converts endangered and taken by intoxicants and firearms. Many years ago when by letters we informed Great Britain of the ruinous effects of rum, brandy, and ammunition, opium and dynamite as given by traders in barter to the natives, Britain, in the interests of humanity, prohibited all her traders on those islands from giving in trade those destructive agencies to the natives, but traders of all other nations do give them regardless of the consequences. Nearly eight years ago I was sent by the mission and the churches supporting it to plead with Americans and their President and Congress to place American traders residing on the New Hebrides under a similar prohibition to that of Britain. Presidents Harrison and Cleveland were both willing to grant our petition, but for some reason it was not done.

Months ago we petitioned President McKinley and the Congress through him to place resident American traders on the New Hebrides under such a prohibition, and many thousands of Americans have sent from public meetings petitions pleading with them to do so. I went to Washington, D. C., and was graciously given an interview with the President, and with the Secretary of State, to lay this plea and the reasons for it before them. Each agreed to look into it and do what they could. But now the Assistant Secretary of State writes that "they cannot grant our pleading without a special act of Congress making it a crime or misdemeanor for American citizens in these islands to sell intoxicating drinks and firearms, etc., to the natives of the New Hebrides, and to provide for the execution of this legislation. The

matter is, therefore, not one upon which the Department of State can take action in the absence of legislation on the subject." In appealing to the President and Congress it was with the hope that the Congress would be led to pass an act of prohibition on the subject in the interests of humanity, and to save the many murders by firearms and intoxicants, as Britain did long ago, and surely Christian America for such reasons should do the same. Surely there are Congressmen in the United States of America who will take up this subject and plead for it in the Congress so as to get by it an act passed to save such ruin by the trade of traders from America among those defenceless islanders, who are not yet under the protectorate of any civilized nation, but are at the mercy of all lawless cruel traders, kidnappers, and slavers who visit or settle on those islands of the New Hebrides.

To help the President and Congress in getting such an act of prohibition passed in the Congress, we earnestly plead for the united help and influence of every American Christian and society able to use any influence, and so to free themselves before God and the world from any further responsibility for such crimes and murders on the islands by the trade of traders from America, which hinder the work of Christianity and civilization among the island cannibals.

JOHN G. PATON.

LIFE OF HASSAN SULIEMAN MAHLOOF.

(*Concluded from p. 350, 1899.*)

Miss Wylie, May 30, '93, writes me:

I have another chapter for you in Daoud's history. About a year and a half ago the Mutaserrif took a pledge from the Muhtar of the Merj, that he would not let a school be opened in his village. Since that time there has been no school, but when Miss Edgar and I were

up there last summer we felt that he was doing a good work among the people, and Mr. Stewart thought the same thing when he was up in February. Shortly after he was there, Daoud, Hamdan and Ibrahim Saimey were summoned to appear before the Mutaserriif. Saimey had resigned his work several weeks before. But they were not asked if they were working for us. They were called before his presence and he asked them: "What are you?" "Christians." "What were you?" "Nusairiyeh." "How did you come to change?" Daoud said: "When I was a boy I entered a school taught by an Englishman by the name of——" "You liars," roared the Mutaserriif, "there was never an Englishman in this region that had a school." "Beg your pardon, my lord, all the old residents in Latakia can tell you about him." Then he told him that he had worked for the Americans a long while, except when he was in the army. "Are your daughters in the American school now?" "Yes." "Why do you allow them to stay?" "They are Christians, the Americans took care of them when I was in the army, and it is their duty to be there." "You deserve to have your wives taken away from you." This was said to Daoud and Hamdan. "Our wives are Christians like ourselves." Then he called them hogs and dogs and all the other bad names he could think of, and ordered that they should be put into the inner dark prison. As they went out the guard struck each of them, though Daoud said that was not by his (the Mutaserriif's) orders. In a few days after that they were called up before him a second time, and he said to Daoud: "You are charged of two things. First, of stealing children and selling them to the Americans, who are sending them to America," and he showed him a list of twenty-four names of girls, and twenty-four of boys—children who were in school long ago.

Daoud could tell where nearly all of them are, and only about four of them have gone to America, and none of them from here, but Hanafie. Then the second charge was that he had evaded the army. He said he could send for his discharge papers, and so he was dismissed for that day.

He accused Hamdan of evading the army. And he explained that he was written in the books at Jebley as having served three years as "cawas," and twice he had drawn white, and once he was away when he was called, so they had to send to Jebley to see if it was so.

Saimey was accused of not having been written on the government books, which was true, but the Makuddim went his security that he would be recorded, and he got off.

Daoud's papers came, but the Mutaserriif objected, saying the name on them was Hussan, and his name was Daoud.

Daoud said: "I have not told you my name is Daoud. Other persons told you that. My name is Hussan; my parents had me written in the books as Hussan, and the Government knows me by that name. So they had to send to Jebley to see if that were so. The Makuddim were working for Daoud and Hamdan, and Najib Efendi against them. After a delay of twenty-eight days in prison they were released, at a cost to them of fifty regals (or about \$41), and all for nothing but pure meanness. You can imagine the excitement there was among the Fellahin. The wildest rumors were afloat, among them that the Mutaserriif was going to bring soldiers and take the children out of the school, and all the teachers were worried and excited; I think he did think seriously of what he would do here."

The Turkish official who has thus been persecuting Daoud and his fellow Christians has gone to his final account, and

Daoud is now in his native village, and although only fifty years old, he is much broken in health by the trials he has endured.

After this arrest and persecution of the teachers, none of them were allowed to reopen their schools, for the chiefs of each village were required to give the Government a written bond that they would not allow a school to be opened in any of their villages. But as Hassan Hamdan and Hassan Mahloof were the leading men in their respective villages, and had been longer in the employ of the Mission than any of the others, they were continued in the employ of the Mission as Bible readers or evangelists. They were required to go from village to village to read and explain the Bible to the people. After a while it was found that they could not do this work at all times of the year, and so they were employed for only part of their time.

As I have said before, the closing years of the life of Daoud were not free from trials, some of which were even harder to bear than the persecutions of the Turkish Government.

One of the greatest trials a Christian father has to endure is that of seeing his daughters married to heathen men and taken into heathen homes. Many a time I have talked with Daoud on this very subject, and I considered him overbold in his declaration that he would never allow a daughter of his to marry a heathen Nusairiyeh. But when the daughters grew up, he found that they had ideas of their own on this subject, and he also found that an educated woman was not so easily managed as those who had never been out of their mountain homes. So when his first born, Howa, decided to accept a neighbor boy from the Nusairiyeh, although the lad was partly enlightened, having spent several years in his own school in the Merj, he opposed the mar-

riage; and, when he could do nothing with her himself, he brought her down to Latakia and begged me with many tears to use all my influence and authority to turn her from her purpose. I remember well how I and others plead with Howa for the Lord's sake, and for her father's sake, to give the promise required, but all was unavailing. Her answer was in substance:

"The young man has been educated in my father's school, and understands my religion well, and he has promised not to interfere with me in religious matters, and who knows but I may be the means of bringing him into the church? Again, the young men who are members of the church do not always marry church members, and I cannot see why there should be one rule for the boys and another for the girls," etc. We could not persuade her, and did not feel that we had the right to compel her, and so she went home and married the man of her choice.

Then his second daughter, Mariam, wandered from the path of purity. This blow was harder to bear than the other, and Daoud was never really himself again.

He had his faults, for he was only a poor sinful man, and his surroundings were not as favorable as ours, and so for reasons, not necessary to mention here, he was not in the employ of the Mission during the last two or two and a half years of his life, but according to the testimony of native brethren, who knew him well, Daoud's work for the Lord did not stop with his salary. They say he did just as much work as before. He was always going about among the people, reading the Bible to them and telling them of the Saviour, Jesus Christ, and of salvation by Him alone. He visited and cared for the sick and poor, and as he was in good worldly circumstances, he was able as well as willing to do a great deal for the poor.

During the last year of his life Daoud

was confined more or less to his own village and part of the time to his home, but no one could come into his house and go away without hearing a word or two about the Saviour. He was constant in his attendance upon the public ordinances of the church to the last. Dr. Balph visited him during his last illness about a month before his death, and found him very much cast down over the conduct of his daughter Mariam; but when asked about his own spiritual condition, he said that all was well with him, and he felt sure that before long he would be at home, and at rest with his Saviour in heaven. Hamdan went often to see him, and about a week before when he came in sight at the door, Daoud called to him, "Come in, thou blessed of the Lord!" Hassan read to him the passages of God's Word that he desired to hear, and prayed with him and for him, and thus his last days were spent in holy communion with God and His people.

Daoud passed to his reward about the first of May, 1899. Just before he died he said to his brother: "Tell the Mission not to forsake my family, for I wish them to be taught in the mission school and learn more of the Saviour Jesus." Hanna Siman, one of the brethren, testifies that the native brethren of the Bahamra district feel that Daoud was the most devoted Christian among them all, and that all of the Nusairiyeh of the mountains speak of him as the best of men.

Thus I have tried to give a short history of "Our Soldier Daoud," known among his people as Hassan Suleiman Mahloof. He no doubt came far short of perfection in his life here, but I believe, as time drives the clouds away, the life and character of Daoud will become brighter and clearer; and my prayer is that if in the providence of God any of my readers are tried as he was, that God

will help them to stand the test as well; and also that God may give us many more such Christian men and women from among these ignorant semi-heathen people.

HENRY EASSON.

SCIENCE FALSELY SO-CALLED.

Our Lord said: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)."

As no scripture is of any private interpretation I hope I will not be considered presumptuous in applying this warning of our Lord to present abominations.

. . . . "And they shall place the abomination that maketh desolate," or astonisheth as given in the margin. The word astonishment is used in conjunction with desolation by Jeremiah 25:9, and in Psalms 60:3, "Thou hast made us to drink the wine of astonishment." The use of alcoholic liquors as food is not only abomination which maketh desolate, but it astonisheth in the truest sense of the word.

"Thy word is truth." Nevertheless, higher critics, falsely so-called, do not believe it.

The everlasting word of God confirmed by the experience and demonstrations of all ages, teach us that alcohol is neither food nor drink fit for the use of man. What a spectacle to see the laboring man when in need of something to quench his thirst, sacrificing his labor for that which satisfieth not, and robbing the home of its necessities. Truly it is an abomination which maketh desolate. Prof. Atwater, after a limited number of faulty experiments, sets forth by theory that alcohol is a food. These experiments reported by the United States Department of Agriculture would appear to bear the stamp of authority, but like many others, have

demonstrated nothing to show that alcohol is a food.

Many are the voices raised in protest against vivisection of the lower order of animals—something which need not cause pain, or send a single soul to destruction, but Prof. Atwater gives his neighbor drink.

The most noted physicians ascribe injurious properties to coffee when taken as administered by Prof. Atwater, but in his experiment he treats it as so much water given. This alone raises a legitimate question as to his experiments being of any scientific value. His method of experimenting with alcohol is prostitution of the temple of the spirit, and the word of God makes no distinction between the scientist and the saloonkeeper. Indeed, the specious deductions of Prof. Atwater's experiments published in such a way will at least temporarily add to the saloon power.

In these days of preaching against all future punishment and predestination, what does the Bible now amount to, anyway? Nevertheless, the foundation of God standeth sure, having this seal: The Lord knoweth them that are His.

"Scientists" have told us that we get alcohol from grain, prussic acid from peaches and phosphorus from wheat. But there is no alcohol in grain, no prussic acid in peaches and no phosphorus in wheat.

When grain is subjected to a chemical or rotting process the product contains no trace of the former elements. Thus, fermentation destroys the food properties of the grain as accurately as chemical elements unite to form a new compound, leaving no trace of the former elements. In like manner prussic acid and phosphorus are products of peaches and wheat.

But the human body is not governed in life by the laws of chemistry, neither,

indeed, can be. Whatever chemical action takes place in a healthy body is under the complete control of the life force.

The human blood has been found to contain about 40 grains (about two-thirds teaspoonful) of iron in an adult, and so a prescription of inorganic iron was a panacea for all blood disorders. What marvellous benefits were described as resulting from this treatment, until it was discovered that inorganic iron passed out of the body as it went into it, without improving the blood or the teeth, so now it is recognized that the organic iron found in the blood is not derived from the mineral kingdom. The iron in the blood has physical properties not found in inorganic iron; and so chemistry is a faulty guide in therapeutics (application of remedies). Through chemistry we find that the oil of turpentine, the oil of black pepper, the oil of juniper and others contain exactly the same elements in exactly the same proportions, but any sane person with ordinary gustatory sensibility, can discern a decided difference, to say nothing of the characteristic results of each when applied.

If a man ask for food give him alcohol, or if he ask oil of black pepper give him turpentine; or to be scriptural, if he ask bread give him a stone.

What a questionable source to get food from! "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." The theories of alcohol being a food are very much like the broken cisterns.

Prof. Atwater's experiments were faulty: First—He did not observe or report the influence of the alcohol on the living cells. While the subject remained in the experimenting chamber "little of the alcohol taken was given off from the body

unconsumed in the breath or otherwise."

If Prof. Atwater would take a ride in a Chicago street car on Monday morning, he might find it impossible to detect alcohol given off from bodies of men literally steeped in alcohol, even though he were to analyze chemically every atom given off, but any intelligent person would detect a characteristic odor not to be found in the vicinity of the total abstainer. The odor given off from a drunkard in a street car may be different from the odor of a drunkard in an experimenting chamber, but this is another instance where the theory doesn't conform to the practical, as alcohol has different effects on the body when subjected to a varying temperature. The nerves which control the blood vessels are partially paralyzed under the influence of alcohol. The blood vessels on the surface are relaxed, and it becomes impossible for the body to properly accommodate itself to atmospheric changes, consequently, a relaxed condition of skin permits an excessive radiation of heat from the body, and this readily explains why a drunkard cannot endure extremes of temperature the same as the total abstainer, whose body—as it were—acts automatically in regulating the heat and maintaining an equilibrium. The temperature in the chamber did not allow a proper test. We know that oil of turpentine has different properties from oil of black pepper, and we know also that a drunkard—even a "moderate" drinker—exhales something when he is in the street cars which smells very much like a mixture of putrefying tissue and alcohol, and sometimes the odor is characteristic of dead tissue in alcoholic solution.

Second—The subject experimented upon was a man who had been accustomed from his youth to the use of a "moderate" quantity of alcohol in his diet, but

this had been interdicted for a time previous to the experiments, consequently a blunted nerve sensibility—as every person who uses any kind of a narcotic must have—may explain why only a small quantity of the alcohol was given off from the body of the subject in the limited space of time.

It is said that alcohol is oxidized rapidly in the body (burned up), but it uses the fuel of the body and destroys the source of supply to produce oxidation.

Its continued use gradually requires more to start the fire, while the same amount of a true food will serve to maintain an equilibrium of body temperature. Using alcohol to produce heat is burning the clothing of the body which protects from cold. Using alcohol for food, especially giving it to another in any quantity, is the act of a scientist so-called, and much resembles the sin of Nadab and Abihu. To the body it is strange fire. Alcohol is produced from a rotting process of food material, the same as phosphorus is produced from decomposed wheat, or prussic acid from decomposed peaches.

The Israelites rejected a perfect food with civil and religious liberty, and preferred the fleshpots of Egypt with bondage. How history does repeat itself. The finest of the wheat is rejected and something more akin to the corrupt nature of man is sought after. If alcohol be good for the body in either health or disease it has never been scientifically demonstrated. On the contrary, it has been demonstrated that it lowers the resistive capacity against disease; and that no treatment whatever will be attended with better results in eradicating disease than with the use of alcohol. I make the above statement after serious and matured thought, and feel conscious that it cannot be successfully contradicted.

The use of alcohol under any pretense is followed by depression of the heart's action, and function of nerve cells. Alcohol does not protect the materials of the body from consumption the same as sugar, starch and fat. Prof. Atwater presumes to say that it does, but it is believed that the living cells of a drunkard have less living matter as a result of the drink.

Alcohol does prevent physiological (healthy) disintegration of the cell wall—which disintegration is essential to health. It also intercepts the nutritive function of the cell, to say nothing of the destruction of living matter.

The prophets of Baal believed so firmly in him as a god that they were willing to flay and destroy their bodies in the experiment to prove it, and their heathen deity was just as able to answer their prayers and they had as much reason to believe in the idol as scientists have to believe in alcohol as a food. It is astonishing that professing Christians repeat the doomed experiments in the close of the nineteenth century; but no more so than to see civilized beings inoculated with pus of filthy-kept cows to keep away smallpox.

It is conceded by all fair-minded physicians that many children have died as a result of vaccination, and so the superstitious abomination maketh desolate. But it is claimed by the majority of physicians that vaccination prevents smallpox. On what grounds is this claim based? Certainly it is not scientifically demonstrated to have ever prevented a case of smallpox, and the theory is entitled to no greater respect than that of St. Patrick's holy feet driving the snakes from old Ireland.

When vaccination (inoculation) was invented the filthy kept condition of man and beast had no worse precedent in his-

tory; water was not allowed in fevers mostly produced by filth. It is not strange that one of the worst filth diseases should have become so prevalent. From that time until the present sanitary conditions have improved for both man and beast, and as a result the most loathsome of all filth diseases has in proportion disappeared.

"But . . . this fellow doth not cast out devils, but by Beelzebub the prince of devils." So the influence of sunshine and cleanliness in the home to keep away filth diseases is denied.

A vaccination certificate used to include a life lease for a clean tabernacle—so went the theory. Well, that was too much of a good thing in view of the fact that each professing Christian was distinguished by the mark of the beast, and frequently by a liberal supply of smallpox.

The next theory was vaccination in infancy, before going to school, and every seven years, without any jubilee year; and with modifications too numerous for insertion. Of course, a child dying from vaccination—as thousands have done—does not have the smallpox, at least the manifestations of the disease may not get as far as the skin. The political officer informs us that this death was due to impure virus. Ask those who have had smallpox and see whether they were vaccinated. As a rule, they have been; indeed, it is difficult to understand how any child in this country can avoid being vaccinated. But some one replies that the attacks are mild after vaccination. Then we will get ante-mortem statements where smallpox and vaccination are in evidence. So we conclude that their god was on a journey or asleep, and it is necessary for vaccinationists to cry aloud.

The late A. M. Ross, M. A., M. D., T. R. S., etc., noted throughout the civilized world for his literary accomplishments,

and for an active part in freeing and securing shelter for the Southern slave, has said of vaccination that it should be classed with charms, witchcraft and incantations.

The Chinese custom of feet lacing is no worse than corset lacing. Opium and tobacco are kindred evils. Time and space forbid enumeration of many abominations which tend only to desolation. What a vast army of children born to fight life's battles with weak hearts as a result of the use of tobacco by the parent, and the countless number not born—Rachel weeping for her children and not comforted because they are not.

We need not turn our back to the cry of foreign missions because of the heathen worshipping idols. We are all more or less involved in that form of sin. These Chinese upon whom the Powers fell are not sinners above all men. Ephraim is joined to his idols.

No doubt it would be more pleasing not to mention some of the above-mentioned abominations, or the punishment implied, but what of the rights of those who are compelled to suffer as a result of our corrupt civilization and evil doings? Therefore I say to the law and the testimony.

J. C. McCANDLESS.

THE FIRST MISSIONARY TO CHINA.

On almost any morning during the years of 1805 and 1806 the inhabitants of London were accustomed to see a young man coming from the gates of St. Bartholomew's Hospital in London and rapidly making his way to his lodgings in Bishopgate Street. Those who had seen his industry and attention in the wards and lecture room during the morning hours would certainly have come to the conclusion that he was fitting himself for the medical profession. Had they followed him to his humble lodging and seen him in his closet kneeling in prayer at the noon hour, as

was his custom, they would certainly have remarked that he was a God-fearing man; but when we follow him later as he is on his way to Greenwich, carrying with him his mathematical instruments and find him in the Observatory, working out the difficult problems, we are somewhat bewildered to know what had led him to link the study of medicine and astronomy together. But if we follow him still further we find him in the reading-room of the British Museum poring over a strange-looking manuscript which he at once begins to transcribe, and upon examination find it is in Chinese characters and contains a Harmony of the Gospels, Acts of the Apostles and the Pauline Epistles; this work, as far as can be ascertained, is of some Jesuit missionary. Later on we find him in deep study with another person, who is recognized as Yong San Tak, the Chinese teacher, and his pupil is Robert Morrison, known among the Reformed churches as the Apostle of China, who was destined to preach the Word of the Living God in their own peculiar characters to four hundred millions of idolatrous heathen, and now having obtained the clue to his varied employments, we can see why his versatile genius has led him to the study of medicine, astronomy and Oriental literature that he may better qualify himself for the one great purpose on which he has set his heart. It is a remarkable circumstance, however, that when Robert Morrison began his study of Chinese, he had not the slightest idea of engaging in missionary work or that China was to be the scene of his life-long labors. At the age of 21 he made up his mind to study for the ministry. He entered Hoxton Academy, which is better known as Highbury College, and it was here that the idea to become a missionary first entered his mind. His preference for this work did not arise from any strong

excitement nor any striking external impulse, but from a calm deliberate view of the state of the heathen and of his own obligations to his Lord and Saviour. From the beginning of his life to its very end, duty was his pole-star. He had been transferred to Gosport, an academy of the London Missionary Society, but nothing had been settled as to his field of labor. He had thought of going to the heart of Africa, but his most fervent prayer at this time was, that God would station him in that part of the mission field where the difficulties were the greatest, and to all human appearance, the most insurmountable. His prayer was heard and also answered by his being sent to China. Circumstances had turned the attention of earnest men to that vast country with its millions of inhabitants. The British and Foreign Bible Society had heard of the manuscript in the British Museum, and it suggested to them the idea of giving the whole Bible to China in its own tongue. But there were many difficulties in the way. China was closed, not only against the Gospel, but against the commerce of other nations, but notwithstanding the many difficulties it was decided to send a missionary to China and the lot fell to Robert Morrison. We have already seen how God was preparing him for the work. He at once gave himself up to those special studies that were most likely to win a way for him, and studied for two years as has been said before. It was impossible for him to go direct in a British vessel, so he came to America, and being commended through friends of the truth to the American Consul, he set sail from New York. He reached China in September, 1807, and found himself among the cunning, jealous and inquisitive Chinese, and his first thought was: "What can be done with these ignorant, yet shrewd and imposing people?" but he

adds: "What were our fathers in Britain?" Accordingly he went to work with undaunted heart and unflinching faith. To acquire the language and to translate the Scriptures into it were the great objects which he set before him. Evangelistic effort in the way of preaching must be set aside till the long closed door was opened for it. The obstacles in his path were enormous, and on every side there were jealousies, still he kept on at the study of the language in both the Mandarin and Canton dialects. He lived constantly with two Chinese domestics, he spoke and read to them in their own tongue and repeated his own private prayers in the language which he sought to conquer. He lived in a cellar below the roadway, with a dim earthenware lamp lighted before him, and a folio volume of Matthew Henry's Commentary screening the flame both from the wind and from observation. The first portion of Scriptures which he printed in 1810 was the Acts of the Apostles, and he always admitted that this was in effect a revision from the manuscript which he studied at home. In 1814 he finished the rest of the New Testament, and the same year he baptized his first convert, who had been helping him in his work. It is not pretended that Dr. Morrison's translation of the Bible is a perfect one. It was the first translation into the most difficult language of the world, and it was accomplished under unparalleled difficulties. He returned to England in 1824 after seventeen years of hard labor and was received with great honor. Glasgow had conferred upon him the degree of Doctor of Divinity. He was very generous and, like Carey, Marshman and Schwartz, expended the chief part of his income upon his missionary work. He died August 1, 1834, almost alone, as all but one of his family

had gone to England on account of health.

(Miss) STELLA S. MUSSER,
of Eighth Street, Pittsburg, C. E. Society.

MY LORD AND I.

—At the request of Mrs. Mary M. Forrest, York, N. Y., the following lines are republished from the *Watchword and Truth*, in which they appeared February, 1899, with this note: "Sung in the rocks and caves of France during the fiery persecutions of the Huguenots 300 years ago"—

I have a Friend so precious,
So very dear to me,
He loved me with such tender love,
He loves so faithfully,
I could not live apart from Him,
I love to feel Him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as He bids me lean on Him,
His help I gladly seek;
He leads me in the paths of light
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well,
But with what love He loveth me
My tongue can never tell;
It is an everlasting love
In ever rich supply,
And so we love each other,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys;
He tells me what I ought to do,

He tells me what to try,
And so we walk together,
My Lord and I.

He knows how I am longing
Some weary soul to win,
And so He bids me go and speak
A loving word for Him;
He bids me tell His wondrous love,
And why He came to die,
And so we work together,
My Lord and I.

I have His yoke upon me,
And easy 'tis to bear;
In the burden which He carries
I gladly take a share;
For then it is my happiness
To have Him always nigh—
We bear the yoke together,
My Lord and I.

A1 CHURCH OFFICERS.

The *C. M. Intelligence* tells us that the C. M. Society recently ordained six deacons at Uganda. The following testimony to one of them will serve to show what manner of men they are. Bishop Tucker says: "Tomasi Semfuna has served as licensed reader for the last six years. He is one of our older Christians, although still a young man. He is a man of very independent character, and of considerable ability. He is a Church worker of at least ten years' standing, and has done us yeoman's service. He was one of the first missionaries to Koki, and laid a good solid foundation for the work there. More recently he has been engaged in the same kind of work in Bunyoro, where he has won the respect and esteem of not only the king and chiefs, but also many of the people. His sphere of work for some time to come will be Busindi, the capital of Bunyoro." About the same man the Rev. A. B. Fisher gives the following interest-

ing facts: "He is one of the oldest, ablest, and best known of the Buganda Christians. He is the Tomasi who carried the Rev. R. P. Ashe important news on the 22d of May, 1886, and on many other occasions, at the risk of his life. He is the same Tomasi who was condemned to be burned by Mwanga for his bright testimony for Jesus, and whose life was bought by Mackay for two tusks of ivory, which were charged to the C. M. S. Tomasi is therefore a slave of the C. M. S., and the entry may still be seen in the account book of 1886. He is the hero of many hard fights for his religion, and one of the Aukoli refugees. In the great battle of Kampala, in 1892, a shot from the enemy ripped across his chest, but, owing to the skill of Dr. Wright, his life was saved, but the mark still remains."

On the 12th of April, C. M. S. centenary celebrations were held at Kawola, Bunyoro, the centenary station of the C. M. S. in East Africa. On that occasion Thomas Semfuna was the second speaker. Mr. Fisher says: "Thomas's address was full of fine feeling, power and pathos, as he pointed out to the Bunyoro what the early missionaries had to endure in Buganda, and how the Church grew out of fire, 'God,' said he, 'chose the Jews to tell the world about Him, but they refused. Has He not now called the English nation to bear witness for Him, and us through them, to this great country of blackness? God sent the English to tell us about salvation, and I now tell you from my own experience—Bunyoro! slaves! you are free. I tell you the blood of Jesus shed for us on the cross breaks the cords and sets us free from sin and Satan. Let this be a great day in your lives.'"

RESPONSIVE HEARING.

I honestly believe that the success or the failure of most of our churches for the next year will mainly depend upon them-

selves. God is waiting and wondering why His people don't ask for more of the blessings He is ready to bestow. If a church has a pastor who is at all worthy of his high calling, let them rally around him, and strengthen his hands. Let them seek God at their family altars, and revive the "church in the house." Let them come to church on the Lord's Day, not to carp and criticise, or even for their own selfish enjoyment, but to worship God, and feed on His Word, and grow in grace. When the minister prays for spiritual blessings, let the "people say Amen" in their hearts. When he appeals for money for Christ's cause, let them say Amen in their purses. Whatever proposal he makes for the upbuilding of the flock for any benevolent work, or for the reaching of impenitent souls, let the "Amen" be prompt and thorough! The social will always take care of itself if the spiritual is strong and active. If the pastor takes bold ground against popular sins, stand by him! A minister of ten-man power cannot achieve spiritual results in a church that has no heart to worship, and no "mind to work."—*Dr. Cuyler.*

LIVE CHRIST.

When the king reviews his troops, the orders and the stars are all to be seen. Spread them to the view of men. It was that spirit that led Nelson to refuse to put on his cloak as the French sharpshooters were huddled in the rigging of the man-of-war. Hardy said: "Cover your stars; it is just a mark for them." "No," said Nelson, "in honor I got them, in honor I will wear them, in honor I will die with them if need be." And the sun glittered on these stars, and Nelson became a mark for the foe; but would you cut off one single inch from the glory of Nelson today because he died on the deck of his own "Victory?" So, ye martyrs of Scotland. You young girl on Wigton sands, the sol-

dier told you to cover your star, to deny the Christ as that aged woman gurgled her life out beneath the wave. "Deny Christ; accept the curate." "No," she said, "I will put on Christ; I will glory in being known as His." Duty to Christ is the way to glory. Let your uniform be seen. Man, what are you doing, flinging on the cloak of compromise, and in a sneaking way hiding the uniform that you wear as a child of God? Let your thin uniform be seen before men, before angels, before devils. "Put on Christ," says Paul. Let Him be your uniform, your livery, your loadstar that will lead you home. Duty to Christ to-day; put on the Lord Jesus Christ, and as you walk from His house, be known as Christ's.—*Christian Scotsman*.

PREACH THE GOSPEL.

The sermon of a Christian minister is nothing and worse than nothing, if it be not filled with the spirit of the Gospel, says the *New York Observer*. One must know what the seminary undergraduate thinks, how he feels on the great subject of human redemption, on righteousness, temperance and judgment to come, on the direct and plenary inspiration of Holy Scripture, taken in its meaning as intelligently set forth by the true kind of scholarly research. There must be a good deal assumed of course as to what his subsequent spiritual as well as mental development may be. In these philosophic times it is a mournful truth that we are afraid to predict confidently of any man that he will not in a measure fall by the wayside—ostensibly preaching the Gospel of our Lord Jesus Christ, and yet actually leaning to philosophy and vain deceit—tinctured in some degree at least with the too prevalent spirit of question and cavil. When a man is ordained to guide other souls in the way of salvation, it is of the first importance that he

should be truly on the way to Zion himself—and without any affectation or cant on the subject, we might occasionally quote warnings such as those of old John Bunyan, to show that men may be desperate self-deceivers.

FRUIT OF LABOR.

Mrs. R. D. Howard, a missionary among Japanese women, gives an illustration of her success after years of fruitless effort. "I used," she says, "frequently to visit a woman who has told me this incident: I have a melon plant in my garden which has been the message of God to my soul. This plant was quite barren; it bore no fruit. One day my husband said to me: 'This plant is just like you. You bear no fruit to God!' I was very unhappy and felt that it was true. After a time a neighbor was altering his garden and had nowhere to put a very big stone, so asked if we would have it in our garden. The stone was, by chance, put down on this poor plant, and I thought, 'Well, there is an end of it now.' What was my surprise when, after a time, I saw some fresh leaves, then a bud appeared, and so on till there were five buds, which ripened into five beautiful melons. I thought, God can do for me what He has done for that plant. The very bruising of the roots seems to have quickened it into life, so perhaps God means to make my trials a blessing to me. I have five children, and they have been a great trouble to me, but I pray God to make them good and fruitful like the melons.

"After this we had many meetings in her house, and she and all her children were eventually baptized. They have gone to live in the north, but I have satisfactory accounts of them from time to time."

ARMOR-PLATED BOYS.

In these days it is more important that America should have armor-plate boys

than warships. A boy needs to be iron-clad on :

His lips—against the first tastes.

His ears—against impure words.

His hands—that they handle not.

His forehead—against an impure kiss.

His heart—against irreverence and doubt.

His stomach—against rich, enervating food.

His feet—against keeping dangerous company.

His eyes—against dangerous books and pictures.

His pocket—against covetousness of blood money.

His tongue—against liberal or cowardly sentiments.

The Christian armor on her citizens gives more security to the nation than all the armor plates on her ships.—*Exchange.*

A GIRL'S INFLUENCE.

A Boston lawyer, who has for forty years been eminent in his profession and no less eminent in Christian work and in princely gifts to the cause of benevolence, tells this story of what fixed his course of life:

When he was a young man he once attended a missionary meeting in Boston. One of the speakers at that meeting, a plain man, said he had a girl in his domestic service, at a wage of less than two dollars a week, who gave a dollar every month to missions; she also had a class of poor boys in Sabbath School who never missed her from her place, and he said of her, "She is the happiest, kindest, tidiest girl I ever had in my kitchen."

The young man went home with these three broken sentences sticking in his mind: "Class in Sabbath School—dollar a month to missions—happiest girl."

The first result was that he took a class in Sabbath School; the second was a

resolve that if this girl could give a dollar a month to missions, he could, and would. These were the immediate effects of one plain girl's consecrated life.

But who can count, who can imagine, the sum total? That lawyer was, for almost half a century from this time, an increasingly active force in every good work within his reach.—*Sel.*

HUMOROUS CHURCH WEDDING.

On Monday, February 20, 1899, we had our first marriage in the church. The bridegroom was Jamalm, a veteran Loinio orator, about 60 years of age. Kategha, the bride, had likewise seen length of days. Jamalm was nervous but resolute, and though one eye had been completely bunged up a few days before, there was a fierce light of "do or die" in the other. Titonga acted as best man, and Litsi supported the bride. When I asked him to stand forth, Jamalm strode right up to the pulpit and glared at me with his one eye, as much as to say: "Now, Missi, do your worst." But it required all the persuasive powers of Litsi, Titonga and myself to coax the bride on to her feet beside the bridegroom. At last she did so, screwing her face into frightful contortions. She grabbed the tip of Jamalm's fingers and then made a dash for her seat, but Titonga had anticipated her movement and caught her in his arms and brought her back. She now resigned herself to the inevitable, answered the questions with her head turned away from the bridegroom, and finally beamed all round. All this was somewhat trying to my risibles, and I was thankful there were no other European witnesses present. They are a most devoted couple, and are quite proud of having been the first to get married in church.—*Rev. Frank Paton in Quarterly Jottings.*

EDITORIAL NOTES.

—The Synod of the Reformed Presbyterian Church will be in session the first week in June, and the churches should be much in prayer for their representatives. The elders in that little assembly, though met to transact important business and consider questions closely identified with the glory of God and the highest interests of His people, are only men, and can only be saved from serious mistakes by light and guidance from the Church's Exalted Head and Lord.

—The L. M. Societies are invited to send contributions towards the vacation expenses of Telgie Ibrahim to Miss Mary A. Sterrett, 3343 Ludlow St., Philadelphia, Pa.

—A few days ago we received from the Sabbath School connected with the Second Reformed Presbyterian Church in Boston, Mass., through Mr. Jas. H. Douthart, treasurer, the sum of \$25, the second installment of \$50 pledged towards the support of a native teacher in Syria. A letter from Rev. S. J. Crowe, of Warren, O., also contained \$20 from Oil Creek Congregation for the Foreign Missions.

—Since last report the following payments have been made towards the salary of Young Women's Missionary for an eighth year:

- Mrs. M. E. Latimer, Rose Point, Pa. \$5.20
- Miss Lizzie J. Edgar, Linton, Ia. 3.65
- Mrs. Edwin Chase 5.20
- Mrs. Jas. Denham, Cornwallis, N. S. 2.00

The following contribution has also been made towards the salary of pastors' missionary for a seventh year:

- Rev. B. M. Sharp \$20.00

—April 24 we received, through Mr. Walter T. Miller, from Mr. John T. Morton, a draft for \$140.40, contributions of

Reformed Presbyterian congregations towards the expenses of the Ecumenical Conference on Foreign Missions. Since the adjournment of the Conference we have received \$10.03 additional from Mr. Morton and \$5 from Walton, N. Y.

—Miss Mary I. Gray, treasurer of Y. P. S. C. E., connected with the First Congregation, Philadelphia, Pa., has sent us \$24.27 for relief of famine sufferers in India, and the money has been passed on to Mr. Chas. W. Hand, treasurer of the Presbyterian Board of Foreign Missions. This contribution is the amount collected in mite boxes during the month of April.

—On May 14, the Mothers of the Helping Hand, connected with the Second Reformed Presbyterian Congregation, New York, sent us, through Mrs. Rebecca I. Miller, Treasurer, the sum of five dollars for the hospital, Latakia, Syria. This money, so cheerfully given, will be forwarded to Dr. Balph, and will bring a blessing to the donors.

—At the Ecumenical Conference Gov. Roosevelt bore this testimony to Foreign Missions :

I wish it was in my power to convey my experience to those people—often well-meaning people—who speak about the inefficacy of foreign missions. I think if they really could realize but a tenth part of the work that is being done and the work that has been done, they would realize that no more practical work, no work more productive of fruit for civilization could exist than that work being carried on by the men and women who give their lives to preach the gospel of Christ to mankind—the men and women who not only have preached, but have done; who have made action follow pledge, performance square with promise.

—At the request of a friend of missions, OLIVE TREES inserts the following notice:

A friend of the Rev. Dr. J. G. Paton, the venerable missionary to the New Hebrides, recently had a photograph taken of him, by Phillips, 1206 Chestnut St., Philadelphia. It is three-quarters length, cabinet size. With the thought that many of those who heard Dr. Paton would desire his likeness, an arrangement has been made with Mr. Phillips to receive orders for them. The proceeds, all over the wholesale cost, will be given to Dr. Paton for the cause so dear to him and for which he is giving all his remaining strength. The price of the photographs will be 50 cents, and it is hoped that sufficient orders will be received to make it worth while to carry out the project.

—Some friend has mailed us a sermon by Rev. R. C. Wylie, D.D., pastor of Wilkinsburg Congregation, entitled "My Church." The aim of the discussion is to set forth the "Divine purpose in founding the church." With the clearness of statement and logical exactness that distinguish all his writings, the author shows that the church exists "to bear witness to the mediatorial claims of Christ; uphold the infallibility and authority of the Scriptures; evangelize the world; Christianize human society; and offer to God pure spiritual worship." We are glad that Dr. Wylie consented to publish this excellent discourse and hope that, through its printed pages, he will preach these timely truths to a multitude of receptive hearers.

—The Fleming H. Revell Company has sent us *The Cobra's Den*, by Rev. Jacob Chamberlain, M. D., D.D.

This book from the pen of an eminent minister of the Reformed Church in America has been prepared, the author tells us, after "many urgent requests from both friends and strangers in Eu-

rope, Asia and America," "acknowledged leaders in the church in the home lands, as well as fellow-missionaries in different countries." Dr. Chamberlain has been for forty years a missionary at Madanapalle in India, and these simple sketches of incidents in his lifework among the Telugu people, will be eagerly sought for by all who have read his "In the Tiger Jungle" and other stories of missionary work. "Testimonies," writes the author, "received from many unimpeachable witnesses, of missionary interest quickened, first aroused, and deeper consecration of person and purse produced by the perusal of the former volume, give stimulus to the hope and incentive to the prayer, that this little volume may be used of the Master only for the arousing of His people, the promotion of His cause, and the earlier establishment of His kingdom in the revolted lands of the Orient."

The price of the book is one dollar.

The same firm also announces for early publication a unique work by Rev. S. M. Zwemer, F. R. G. S., entitled, *Arabia: The Cradle of Islam*. This is a book for which there has long been a demand—a full and readable description of the Arabian peninsula, its physical characteristics, religious and political history; the people and their strange traditions and customs, and the past and present endeavors to convert them to Christianity. * * * Among other things Mr. Zwemer graphically describes the "Holy" cities of Mecca and Medina, the Pearl Diving of the Gulf, the "Ship of the Desert," and the Date Culture, of the Euphrates Valley. The accounts of his travels inland are full of lively incident and adventure, and the story of the pioneer Christian Missionaries, Keith-Falconer, Bishop French, and Kamil, the martyr Mohammedan, contain much that is heroic and thrilling. It should be read everywhere.

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The Ecumenical Conference on Foreign Missions is over, and is pronounced on every hand the greatest Missionary Assembly that has ever been held. It now remains to make its work permanent. That will depend to a very great degree on the Report of the Conference, its character, the extent to which it is circulated, and the manner in which it is used. As to the Report itself, it is now in the hands of a special committee who have had large experience, and who will employ trained men. The editorial end in view is to omit nothing essential, to admit nothing non-essential. The plan includes three parts: 1. The Story of the Conference; its inception, organization and conduct, and its place in the history of Missions. 2. The Contribution of the Conference, the Papers, Addresses, and Discussions. 3. Appendices, including the complete programme, the organization and roll, a list of Missionary Societies, a summary of Missionary statistics, a carefully-prepared Bibliography of the best Missionary books, and an Index.

The Report will be published in two volumes of about five hundred pages each, paper, printing, and binding of the best. Originally, the price for the two volumes was fixed at \$2.50, advance subscribers to receive it for \$2.00. The funds of the Conference, however, will cover the cost of putting it on the press, and will thus enable the Committee to reduce the price from \$2.50 to \$1.50, and to advance subscribers from \$2.00 to \$1.00 for the two volumes. They will be ready for delivery early in the fall. Subscriptions accompanied by the money may be sent to the Publication Committee, Ecumenical Conference, 156 Fifth Avenue, New York. Checks should be made payable to Edwin M. Bliss, Chairman.

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